

# TWO SERMONS:

THE ONE,

A CAVEAT FOR ARCHIPPVS,  
PREACHED AT A  
Visitation at White Chappell Church in  
London, Septemb. 23.

THE OTHER,

A COVNTERTPOYSON AGAINST  
conterfeyn. life, in a Sermon preached at Pauls  
Crosse, May 23. 1619.

By IER. DYKE Minister of Gods word  
at Epping in Essex.

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A  
COUNTERPOYSON  
AGAINST COVETOUSNES:

LUKE 12.15.

*And he said vnto them, Take heed and beware of  
couetousnesse.*

**N**O better fared it sometimes with our  
Lord himfelfe in his ministry, then it  
now daily doth with vs his seruants  
the Ministers of the Gospell: and no  
better with vs then it did with the Pro-  
phet, Ezek. 33. 31. His auditors sate before him as  
the Lords people, they heard his words, they would  
not do them, *their hearts ran after their couetousnesse.*  
Such is the dunghilly disposition of many hearers,  
that euen then their hearts are most eagerly bent  
vpon their earthly intentions, when Gods Ministers  
labour most of all to call them off, and to raise them  
vp to heauenly contemplations. It was iust thus with  
an auditour of our Sauours in this present chapter;  
whilest this blessed seeds-man, euen the Lord of the  
field himfelfe was committing his seed to the earth,  
behold some falles vpon *thornie ground.* Whilest our  
Sauour was labouring to prepare men for an eter-  
nall, here was one whole heart ran after a temporall  
inheritance, and amidst our Sauours heauenly, his  
thoughts are taken vp with an earthly businesse. Nay

A 3

he

he cannot rest there neither; he doth not only *mind earthly things*, as they, Philip. 3. but this fore breakes out in his lips: for verse, 13. *One of the company said, Maister speake to my brother that he divide the inheritance with me.* This earthly minded man cannot be content with those, Ezechiel 33. 31. to have his *heart runne*, but that which is worse, his *tongue* must *runne* too; and that which is yet the sore of all, even then when our Sauour is employed in the dispensation of the word, even then is he thus bold with a sawcie importunity to trouble and interrupt our Lord in this sacred seruice. How iump and iust is this fellowes faith and religion with thousands of our times, who will vphold it for a truth, that a Minister may do God better seruice in taking vp quarrels betweene neighbours, and composing differences betweene parishioners, then with all his paines in preaching. This is right to call Christ from *diuiding the word* to the *diuiding of an inheritance*. Oh maister, you might do well to cease this trouble to your selfe and this great multitude, to make an end of your Sermon, and to come and end a difference betweene me and my brother; you shall do a worke of charitie, and a neighbourly good office betweene vs, you may saue a great deale that may otherwise be idly spent in law. Ridiculous follie! As if so be the sauing of the purse were to be preferred, were to be regarded, before the sauing of soules.

Well, but what is our Sauours answer? His answer is:

§ First particular, verse 14. *He said vnto him.*

§ Secondly more generall, vsē 15. *He said vnto the.*

1. His



1. His particular answer is a personall checke to this mans importunity and demand both: *He said vnto him, Man, who hath made me a Iudge and a diuider ouer you?* And so he answers not the foole according to his folle, refuseth to gratifie him in this his vnseasonable and vnlawfull request.

2. His generall answer is to the whole multitude: *And he said vnto them, Take heede and beware of couetousnesse,* verse 15. And thus our Sauour doth answer the foole according to his folle, and takes occasion by his folle to teach the whole multitude wisdom. The roote of this mans folly was couetousnesse: the strong sauour whereof our Lord sented in this his vnseasonable request. Christ therefore layeth the axe to roote of the tree, and smireth at the maine radicall corruption of his heart. And so answers him not according to his *Desire*, but according to his *Neede*. Therein following Gods owne rule, *Ezech. 14.4.* that he that comes to the Prophet with a question, what euer his question be, should be answered not according to his *curiosities*, but according to his *necessities*; he must be answered according to his *Idols*, he must heare roundly and plainly of that sin whereof he was chiefly guiltie. Thus deales the Lord here. And not onely so, but of his poyson makes triacle, & prescribes a blessed preferuatiue against that pestilence where-with this mans heart was infected. Such was his happy handinesse and dexterity, to make euill the use and hint of good, and to extract heauenly light out of the darknesse of an earthly heart.

And thus we see in briete how these words frame and fall in with the body of the text.

*Handwritten notes at the bottom of the page, including the word 'The' and various scribbles.*

The words themselues are a *Caution* against *Couetousnesse*: in the which we haue three things considerable.

1. The *manner* of the caution. *Take heed and beware.*
2. The *object* of it *Of couetousnesse.*
3. The *persons* warned to beware. *And he said vnto them.*

1. The *manner* of this caution lieth in the *Duplication* thereof. *Take heed and beware.* Not *take heed* alone, nor *beware* alone, but both *take heed*, and *beware*. Now what meanes this double sence? might not a single *item* haue serued the turne? Certainly he that telleth vs that we must be accountant for euery idle word, would not make himselfe be guilty thereof. Somewhat therefore there is in it that the caution is doubled; yea not only doubled, but in a manner trebled, in as much as the second word seemeth to haue a double weight aboue the first, ὁρᾷτε ἡ φυλάσσεσθε. The first word emplying an ocular warinesse, an *eye watch*; the second, an *hand watch*, a kind of manuell, if not a martiall and presidiary guarding of a mans selfe. Mark, 8. 25. Christ giuing his Disciples warning of the leauen of the Pharises, vseth two words also, but yet the latter there seemeth to be of no greater force then the former. It is but ὁρᾷτε. βλέπετε. But here not onely the word, but the weight is doubled, ὁρᾷτε ἡ φυλάσσεσθε, *Take heed and beware*. As if he had said, to paraphrase the text, not to mend the translation, *Watch and ward*, nay *watch* and *guard*, and defend your selues from the sinne of couetousnesse. Well. What may all this meane now? It seemes to argue these particulars.

1. A wondrous strong *inclination* in our corrupt natures to this sinne. If our affections were not violent and headstrong, a single reyne would haue serued to haue courbed and bridled vs in. If we were not eagerly bent thereon, what should neede pikes and halbards to keepe vs off?

2. A wondrous great *danger* in the sinne. If it were not a deepe and a dangerous bog, a slighter fence might haue serued, this double pale might haue bene spared. Prou. 4. 14. 15. you haue an whole heape of prohibitions against the wayes of wicked men: *Enter not into the path of the wicked, go not in the way of euill men, auoide it, passe not by it, turne from it, passe away.* What meanes this frequent and vehement iteration, and inculcation of one and the same thing? It serues to teach both our pronenesse vnto, and the perill in those wayes. Iust so it is here. Our Sauours vehemencie in forewarning vs, argues the more then ordinary perill of this sinne. This double caueat argues more then a single danger therein.

3. A wondrous carefull *watch* that we should keepe ouer our owne hearts, that at no time they be ouercharged with the couetous cares of this life. Since our inclination is so great, and the danger no lesse then it, our watch should be proportionable to both, double and double. Some dangers are auoided by the bare espiall, it is enough to see them. But here not onely eyes, but weapons are required; here we must *watch*, not onely haue our eyes in our heads, but our weapons in our hands. The danger of the sinne and inclination of our hearts thereto being so great, here it is true, that *Abundans cautela non nocet.*

If this which is double in precept, were quadruple in practise, it were all little and little enough.

2. Point; the *object* of the caution. What it is wherof we must take heed and beware: take heed & beware of *couetousnesse*. Couetousnesse is the sin then, of which our Sauour here forewarneth vs. A sinne, I make no question but hath often bene witnessed against in this place. Giue me leaue also to adde my testimony, that so in the mouth of many witnesses, yea of a cloud of witnesses, this truth may stand.

We haue here then a watchword against couetousnesse: Take heede and beware of couetousnesse. A sin indeed that ill becometh, and in no wise will suite with the profession of the name of Christ. *Let every one that calles vpon the name of the Lord, & vpon whom the name of the Lord is called, depart from iniquity*, 2. Tim. 2. 19. but especially from that iniquitie which hath cast vpon riches, otherwise Gods good blessings, the reprochfull title of the *riches of iniquitie*, Luk. 16.

Our *conuersation* must be as *becomes the Gospell*, Phil. 1. 27. But how may that be done? Heb. 13. 5. ye haue a comment to that text. *Let your conuersation be without couetousnesse*. When our conuersation is without couetousnesse, then is our conuersation as becommeth the Gospell.

Our *conuersation*? nay our very *communication* must be free from it. Ephes. 5. 3. *Fornication and all uncleannesse, and couetousnesse, let it not be once named amongst you, as becomes Saints*. It becomes Saints to walke as becomes the Gospell; they then walke as becomes the Gospell, when both *conuersation* and *communication* are free from couetousnesse. So speaks

Paul

Paul of couetousnesse as David of idols, Psa. 16. 4. I will not make mention of their names with my lips. If the name, how much more should the thing be odious? Our *conuersation*? our *communication*? yea our very *cogitation*, should be free from it. It is the brand of those brute beasts that are made to be taken and destroyed, of cursed children, 2. Pet. 2. 14. that they haue their hearts, and so their thoughts exercised to couetousnesse.

Take we a view of all the Saints and seruants of God, whose memories, whose graces, yea and whose sinnes are recorded in holy writ; see if you can finde me one of that blessed company, that was euer blemished with this filth, that was euer deiled with this mire. Indeed once *Noah* was overtaken with the loue of *wine*, neuer with the loue of the world. Once *Lot* was twice *incestuous*, neuer *couetous*. Once *David* was befotted with the *flesh*, neuer bewitched with the world, but euen in the top of the worlds happinesse acknowledgeth himselfe a stranger and a pilgrime, 1. Chron. 29. 15. Once *Peter* denied his maister, but yet it was not the loue of the world (for he had denied that before he denied his maister; in forsaking all,) but the feare of the world, that caused him to slip into that sinne. *Zaccheus* indeed before his conuersion had bene a couetous pinching prolling publican; but no sooner doth he take Christ by the hand, but the first thing he doth is to shake hands with his couetousnesse. Christ that hath bid vs beware of it, will much more himselfe take heede and beware of dwelling in that heart where that sinne dwels. If he whip not this money merchant out of the temple of our heart,



it will keepe and barre out him for taking any possession there.

Now what, thinke we, may be the reason that these forenamed Scripture Saints, though they had their other both infirmities and grosse finnes, yet were still free from this? Seemes it not to aduise thus much: That grace and religion may better stand with once-acted adulterie, incest, and drunkennesse, then it can with that habituall iniquity of couetousnesse? *Dauids* adulterie, *Noahs* drunkennesse, *Lots* incest, these were actuall finnes but once acted, they were no habituall euils in them. A man may fall into these finnes, and yet not be an habituated sinner: but a man cannot properly be couetous without an habituall continued euill disposition of the soule. Now this is a sure rule, that grace may stand with some actuall though grosse sinne, being but once slipt into (though but one actuall sinne doth shrewdly wound and weaken grace:) but whether grace and a good heart can stand with a continued habituall wickednesse, there is the question, if so be a question.

Hence haply therefore hath it bene, that diuerse of the Saints of God when they haue bene to iustifie their integritie, and make good their reputation, haue euermore bene especially caretull to free themselves from the imputation of this sinne, and haue shaken off, not this dust, but dirt and filth, from off their hands and feet Thus *Samuel* in his apologie, 1. Sam. 12. 3. So *Jeremie*, Ier. 15. 10. *Wo is me my mother, thou hast borne me a contentious man that strineth with the whole earth; I haue neither lent on vsurie, nor men haue lent to me on vsurie, yet euery one doth curse me.* Well he thought



thought they might haue cursed him, had be bene guilty of that cursed sinne; but he shewes the worlds iniquity by his owne honesty, and his owne honesty in being free from the fruits of that sinne of couetousnesse. So *Paul Acts 20. 33. I haue coveted no mans siluer, nor gold, nor apparell.* Now why purge these men rather from this then from other sinnes? why purge they not from adultery, whoredome, drunkennesse? but especially, and in a manner from no other then couetousnesse? Surely because full well they knew, that of all other sinnes this is that which most staines and blemisheth good report and honest reputation, and standeth in greatest opposition to the life and truth of grace.

For where this sinne getteth head, it eateth out the heart of grace, by eating all grace out of the heart. *while some haue lusted after money, they haue erred from the faith. 1. Tim. 6. 10.* Nay they haue not stayed there, but haue fallen from the faith. *2. Tim. 4. 10, Demas hath forsaken me, and hath embraced this present world.* It so fares with earthly minds as with the earth in which are the mines of siluer and gold; of all earths they are obserued to be the most barren; and of all hearts such are the most fruitlesse, the most gracelesse. Therefore in the parable the cares of this life are compared to *thornes*; thornes choke the good seed. As well may a man looke for an haruest in an hedge, as for grace in a couetous heart. These couetous desires are the seuen ill-fauored empty eares that cate vp the full and good cares. These are the caterpillers, and grasshoppers, the canker and palmer wormes that consume the greene herbe of grace in the field of the

heart. The dappes of the earth do not more quench fire, then the lone of the earth dampes grace. And indeed no wonder that this sinne is such an enemy vnto grace; for it is an enemy vnto, and a scorner of the meanes of grace; the preaching of the word. *Ezek. 34. 31. They sit before thee, and they heare thy words, but they will not do them.* What was the reason? *Their heart runneth after their couetousnesse.* But that is not all, behold yet a greater abomination then this. It teacheth men not onely to disobey, but to despise, and mocke at the word. *Luke 16. 14. And the Pharisees also who were couetous heard these things,* namely our Saviours Sermon against the seruice of Mammon, and what was the successe? *And they derided him.* Couetousnesse is a profane sinne that seateth a man in the chaire of pestilence, in the scornners pew.

We find a prohibition, *Pro. 23. 6.* not to eate of a couetous mans bread. A reason is secretly couched in that epithet there giuen him: Eate not the bread of him that hath *an euill eye.* He hath an euill eye, which makes him wish a man choackt, when he bids, much good may it do him. Such euill and counterfeit welcome should make a man take little pleasure in table-friendship and familiarity with him. But yet there is a greater reason then this, that should make vs shy of his conuerse, namely the feare of the defilement of his pitch. Couetousnesse is a defiling signe, *Marke 7. 21. 22. These couetousnesse, these come from within, and defile the man.* Yea it so defiles, as that in that regard we should auoyd ouer familiar conuerse with him. And vpon this ground doth *Paul* forbid eating his bread. *1. Corint. 5. 11. If any man that is called a brother be*  
couetous,

*couetous, with such an one no not to este.*

The world would faine hold that doctrine of *veniall* finnes still: and though Popery it selfe which first hatcht that distinction do ranke this amongst their *mortal* finnes; yet would men haue it but a veniall triuiall offence. For a man to be an adulterer, a fornicatour, I hope the world is not growne to that desperate passe yet; but I may adde, to be a sweater, and a drunkard, these are counted, and indeed they are heynous abominations. But for a man to be couetous, this is slighted ouer as a matter of nothing. The ordinarie language of the world is, He is a man somewhat with the hardest, a little with the nearest, a little too much for the world, but yet a maruellous honest, a wondrous good man. Now in good truth were it not ridiculous to say so of a thiefe? of an adulterer? Why not then as ridiculous to say so of the couetous? For as honest a man as the world makes him, yet God still rankes him amongst the ~~most~~ heynous and transcendent transgressors. Besides those places, Marke 7. 21. 22. and Ephes. 5. 3. 5. consider these two places, 1. Cor. 5. 11. 1. Cor. 6. 9. 10. In both which places ye shall find the couetous in the midst of the throng crowded vp on both sides with *fornicators, idolaters, sodomites, theeues, drunkards, reuilers, and extortioners.* God would let vs see by his companions with whom he sorts him, what to thinke of his honesty. Nay yet to helpe the matter, and to let you see the full honesty of this sinne, note it, and with horroure note it you that are guiltie, that the Apostle makes it a Symptome, and signe of a reprobate sence. Twentie and two of them are there in all, and this is set in the fourth

B 4

place,

place, Rom. 1. 29. *Wherefore God gave them over to a reprobate minde.* But how appeared it? Being filled with all vnrightheousnesse, fornication, wickednesse, *couetousnesse.* Thus how light and slight soeuer this sinne be in the worlds esteeme, yet behold how weightie and ponderous it is in the ballance and scales of the Sanctuary.

I doubt not but most mens iudgements will subscribe to this truth, but conscience is not so soone wrought to obedience, and the truth will sooner be confessed then practised; therefore to bring men to the practise of this confessed truth, I will commend to your Christian considerations these three particulars.

- } 1. *What couetousnesse is.*  
 } 2. *The Danger of it.*  
 } 3. *The Remedies against it.*

1. *What couetousnesse is.* This is a point so much the rather to be enquired after, because though a couetous man will acknowledge couetousnesse to be a sinne, yet by no meanes will he acknowledge himselfe to be couetous. So that a man may say of the couetous man as *Luther* speaks of an hypocrite, that he is *ale monstrum quod est simpliciter impecabile*, a sinlesse kind of monster, that by no meanes will be borne down to be guiltie. An adulterer, a drunkard, a swearter, these sinners and sinnes are easily discouered; easily conuinced, these openly weare Satans cognifance; these are palpable impieties. But this, it is a seculking iniquitie; it will needs be a vertuous vice, a gracious sinne. *Paul* hath a phrase, 1. Thessal. 2. 5. *iniquitatem non habemus in colore couetousnesse*, or as our new translation

translators, *the cloake of couetousnesse*. It is a colouring, and a cloaking sinne. It is a sinne that weares the *cloake* and livery of thrift, prouidence, good husbandrie, honest care for a mans owne, without which a man is worse then an infidell. It is fit therefore that this false colour and complexion be washed off, and that this monster be vncloused and vncafed, that his euill fauoured, but naturall lineaments, may appeare.

There be two words then in Scripture which seeme to expresse the full nature of this sinne.

1. This word in my text, *αὐαρισία*.

2. That word of *Paul*, 1. Tim. 6. 10, *φιλαργυρία*, Love of money.

1. Some define it by the first, to be a desire of hauing more. But yet with their good leaues I desire to haue somewhat more in the definition thereof; for euery desire of hauing more is not couetousnesse. A man may pray *Agurs* prayer without couetousnesse. A man in a low and meane condition, may desire of God with condition to haue his estate bettered, and yet not be couetous. Others therefore adde, and make it to be an inordinate desire of hauing more, by vniust and vnlawfull meanes. But that is too fauourable, for then should none be couetous but vniust getters of goods. A man may be couetous, and yet get his goods without fraud, oppression, and cosinage.

Therefore not to trouble you with many, me thinkes that of *Augustine* hits the nayle on the head about all others: *Couetousnesse is the desire of more then enough*.

To desire beyond the bounds of sufficiencie, to seeke for more then a man may pray for, Giue vs this day *our daily bread*, to seeke and labour for superflui-

*Auaritia est plus  
velle quam sat  
est Aug. de lib.  
arb. l. 3. c. 17.*

*Quid est avaritia  
esse? Progre-  
ditur ultra quam tut-  
fieri.*



Tantum autem  
sat est quantum  
liber exigit natu-  
ra in tuo gene-  
re conseruandæ  
modus. *August.*

ties, this is couetousnesse. A man, I take it, may be said to haue enough, when he hath such a portion and sufficiencie of these outward things, as that he hath wherewith to liue plentifully, as also both to traine vp his liberally for the best employments, and to leaue his liberally according to their callings and conditions. I thinke such a man may be said to haue enough, and what is more is of sinne. No sooner doth a man steppe ouer the hedge and pale of *sufficiencie*, but he is presently in the wide, wilde, and boundlesse champion of *couetousnesse*.

2. The second word is φιλαργυρία, *the loue of money*. And thus a man may be couetous in the inordinate loue of that which he hath, though he go not beynd the limits of sufficiencie. There is a couetousnesse in *craving*, that may be πλεονεξία, and there is a couetousnesse in *holding*, that may be φιλαργυρία. There is a couetousnesse in *rapacitie*, that comes from a desire of more then enough. There is a couetousnesse in *tenacitie*, that comes from an immoderate loue of that we haue. πλεονεξία hath a large paw to get and gather more then enough. φιλαργυρία, that is like the man in the Gospell with the withered hand, whose sinewes are so shrunk vp that he is not able to reach forth his hand to any worke of pietie or pittie. The first is more properly the rich mans couetousnesse; with the second may a poore man be couetous. I am not so precise in my distinction, but that these two may be confounded; for indeed the first cannot be without the last, though it be possible the last may be without the first. So that lay both these together, and we haue the nature of this sinne. *It is an inordinate loue of, and*



a desire after these outward things beyond the bounds of  
sufficiencie. Now besides the inward, pestilent, and ve-  
nimonous nature thereof, there be certaine outward  
symptomes, in which as in so many plague-sores it  
breakes forth and discouers it selfe. They among ma-  
ny others are these:

1. That Ioh. 3. 31. *He that is of the earth, is of the  
earth, and he speaks of the earth.* His breath, like a dy-  
ing mans, is euer of a strong earthly sauour. His lan-  
guage is, Psal. 4. *who will shew vs any good?* Come  
and wine, sheepe and oxen, marketable and mer-  
chantable commodities, are euermore the subiect of  
his discourse. It is euer market, and exchange time  
with him. Seldome or neuer with the vertuous wo-  
man, Pro. 31. *doth he open his mouth with wisdom,*  
*neither is the law of grace in his lips.* That looke as it  
is said of the righteous man, Psal. 37. 30. 31. *The mouth  
of the righteous will speake of wisdom, and his tongue  
will talke of iudgement, for the law of his God is in his  
heart;* so may it be said of the couetous, His mouth  
will speake of worldlinesse, and his tongue will talke  
of earthlinesse, for the loue of his god is in his heart.  
There is earth at his heart, and his very breath smells  
of it. Their Egyptian garlick which they haue swal-  
lowed riseth in their stomackes, and makes them to  
belch, and to bring vp a filthy stinking vnsauorie  
breath.

2. He keepes a court of Faculties in his conscience,  
he can giue himselfe a *Dispensation* to be free from a-  
ny dutie of Gods worship and seruice, if it be to serue  
his owne turne. He is none of your precise Sabbata-  
rians. He scruples not to lose Sermons, to trauell, to

Nam si scribi-  
com summo  
Iohi,

Atque in mani-  
bus extatencam  
ut porticiam:  
interea loci,  
Si lucri quid de-  
tur, potius tem-  
dum a deleram.  
Plant. in Pyndol.

He will buy and sell his wares as well on the Sabbath as other dayes. It is no trouble to his large conscience to bargain and barter vpon the Sabbath as familiarly as vpon any other day. He esteemes his countrey Church euery whit as great a conuenience as the Citie Exchange, where he may meete many of his neighbours, and dispatch many businessees at once without a further trouble of going to their seuerall houses.

3. He is sometimes *homo omnium artium*, a man of many callings and professions, he will haue an iron in euery fire, an hand in euery businesse, and euen overloads himselfe with a multitude of employments. He will needs be a temporall pluralist, will haue as many farmes as he hath fingers, will be a Minister and a Physitian, a Citie merchant, and a countrey farmer; and so pesters and clogs himselfe with a multitude of businesse, that he hath but a little time for sleepe, and none at all for God, but what his couetousnesse to saue a tweluepenny mulct will afford him.

4. He is sometimes againe a man *nullius artis*, a man of no calling. He gives ouer his multitude of farmes and employments, not out of conscience, but out of a desire of greater ease and security. For conscience though it forbid encombrance, yet it requires employment. But he flies from one extreame to another, from many callings and employments to none at all, and betakes himselfe to a course wherein he may liue with lesse faith and greater security. From hyring off farmes he falles to letting of money, and so comes to be of the number of those men, of whom if ten in an hundred chance to go to heauen, yet an hundred to ten are sure to go to hell.

2. Thing,

2. Thing, the *danger* of couetousnesse. We haue here a double caution against this sinne. As is the *caution*, so is the *danger*, double. Yea this double caution implies the danger, if not the double danger. This sinne therefore is doubly *dangerous*.

§1. In the *sinnes* it breeds.

§2. In the *punishments* it brings.

1. For the *sinnes* it breeds. It is a mother iniquitie, that giues life to many a foule sinne. Ten Commandements hath almighty God giuen vs, and this is an vniuersall breach, and breaker of them all. Indeele there is no sinne but it may be said to breake them all, for he that breakes one is guiltie of the breach of the whole Law, Iames 2.10. because one sinne doth prepare and *habitually* dispoise the mind to any sinne. But this doth *actually* transgresse them all. Please you in briefto runne them ouer, and see how.

1. Commandement, *Thou shalt haue none other gods before me*. But the couetous Mammonist he hath other, and he serues other Gods then the God of heauen, euen gods of the earth, gods of mettall, idols of siluer, and idols of gold. That as the Prophet complaines of the Iewes, Ier.2.28. *According to the number of thy cities are thy gods o Iudah*, so may we complaine of the couetous: According to the number of his bags, nay of his pence, is the number of his idols. And therefore no maruell that the Apostle, Colos. 3. 5. calls couetousnesse *idolatrie*, and Ephes. 5. 5. the couetous an *idolater*. For though he sacrifice not beafts to his idols, yet that which is worse, he sacrifices his soule and himselfe; and though he fall not downe vpon his knees and pray not to his siluer, yet as the

Non adoro, inquit. Quare? quia templum non infectus, & incuruast multo magis adoras per lacta, & res ipsas. Hæc enim est maior adoratio, & vt dicas vide in Deo. Quidam enim cum magis adorant, ijne qui solum stant in precibus, an qui faciunt eius voluntatem? Chrys. ad Ephes. 5. 5. 18

profane Atheist hath said in his heart, *There is no God*, 1. *Idol.* 14. 1: so the couetous Mammonist saith in his heart, *This is my god*; he sayeth to his wedge, *Thou art my confidence*, Job 31. 24. And howsoever his couetousnesse enioyne him forer and sharper labour, more dangerous and desperate adventures then euer God requires in his seruice, yet it is willingly and cheerefully obeyed, and *obedience is better then sacrifice*, 1. Sam. 15. 22: yea it hath both *obedience* and *sacrifice*. Hab. 1.

Et inter alia eius  
nomina quod  
Pecunia voca-  
retur. Et Pecunia  
inquunt,  
vocatur eo  
quod eius sint  
omnia. O mag-  
nam rationem  
diuini nominis!  
Sed nimirum  
hoc avaritia to-  
ui nomen in-  
ponit, ut qui-  
quis avarit pe-  
cuniam, non  
quemlibet De-  
um, sed ipsum  
regem omnium  
sibi amare vi-  
deatur. Quasi  
ergo ista theo-  
logia debet esse  
sapientis, ubi rex  
deorum eius rei  
nomen accepit  
quam nemo sa-  
piens concupi-  
uit. August. de  
Ciu. Dei. 7. c.  
12.

16. *They sacrifice vnto their net.* His golden idoll hath the loue, confidence, trust, affiance, and obedience of his heart; which are the things the first Commandement claimes for Gods part. The goddesse *Pecunia* was one of the idols of old heathen Rome, and *Money* (as *Augustine* reports) was one of the many names their *Jupiter* had. Euery Mammonist is a professor of this paganish religion: if at least it be not worse to giue vnto *money* the worship of *God*, then vnto *God* the name of *money*. The fond Israelites made them an idoll of the Egyptians iewels, and then dance about it, (one calfe about another) and sacrifice vnto it, and say, *These be thy gods o Israel*. Such a calfe, such a lot is the couetous; when he hath scraped together the worlds iewels, he makes them his ido's, & sayeth in his heart, *These be thy gods, o my soule*, to whom thou owest thy loue, seruice and affectionate obedience. And so makes himselfe a grosse and notorious transgressor of this first Law.

2. Commandement, *Thou shalt not make to thy selfe any grauen image*, &c. A commandement that enioynes the puritie of Gods outward worship, com-  
mands maintenance, and forbiddeth the corruption thereof.

thereof. But in this he is as foule as in the former. This corruption of the heart hath euer bene that which hath vthered corruptions into Gods Church & worship. Therefore are these two ioyned together. Esay 2.6.7: *Their land was full of silver and gold, and there was none end of their treasures: Their land also was full of idels, they worshipped the worke of their owne handes.* It is no wonder that couetousnesse in the breach of the first, should prepare and make way for the breach of the second Commandement in grosse idolatrie. What made *Demetrius* runne roaring and raving about the streets of *Ephesus*, and crying, *Great is Diana of the Ephesians*, but meeily the loue of his purse? *Sirs, ye know that by this craft we get our goods, and that craft brought in great gaines vnto the craftsmen.* It was the great gaine that made *Diana* so great, and made him make so great a noise for her. What brought in the deuice of the hooke with the three teeth, 1. Sam. 2. 13. but this hooking and catching sinne of couetousnesse?

What made the Temple in our Sauours time a den of theeues? Euen that sinne that made the Priests theeues, the same sinne that made *Judas* a theefe. It was the couetousnesse of the Priests that admitted the money-changers and the oxen into the Temple. They cared not with what corruption they filled Gods house, so that they might thereby fill their owne houses and purses. But this is most cleare in the Romith Synagogue, which hath hewne out the principall pillars of her superstition out of this rocke of couetousnesse. Purgatory, Iubilees, Indulgences, all these came out of *Judas* his bag, all coffer and kitchin doctines. The doctrine of the Church treasure in the



merits of supererogating Saints, a meere deuice to bring treasure into their Church. Masses for the dead, an inuention to bring in masses of wealth to the liuing. Praying for the dead, a very trick to prey vpon the liuing. And what turned the *keyes* of the Church into picklockes, or picke-purses rather, but their abominable couetousnesse? Egges of the same cockatrice, brats of the same hag, are steeple and temple brokerage, absolutions for solutions, impropriations, ten-pound reading stipendaries that haue lesse learning then they haue liuing, sacrilegious detention, and fraudulent putloyning of the Church salary. Couetousnesse brought in, and couetousnesse holds in these plague-fores and bitches of the Church.

Dorotheus vitis,  
&c.

It was not for nothing therefore that when the diuell would haue wrought our Sauour to idolatrie, that he first of all laboured to poyson him with couetousnesse, thinking to make couetousnesse his shooinghorne to idolatrie. He takes him vp into an high mountaine, from thence sheweth him all the kingdoms of the world with the glory of them, & all these will he giue him if he will fall downe and worship him. The diuell knowes it is easie to draw on an heart corrupted with couetousnes, to the most corrupt worship that may be. And though the diuell sped not with our Sauour, yet with *Demas* he did, who, if *Dorotheus* be of any credit, turned from the faith of Christ to be an *Idoll Priest of Thessalonica*. A foule, a fearefull fall. But whence might he take it? *Paul* tels vs, 2. Tim. 4. 10. *Demas hath forsaken me, and hath embraced this present world.* How easie is it to make him the *diuels Priest*, that is once *Mummers Chaplaine*? What religion or false



false worship will not that man embrace, that hath once embraced this world? The world is like the whores of *Midian*, with whom no sooner an *Israelite* can be familiar, but he shall be enticed to the sacrifices of the dead, to the sacrifices of *Baal-Peor*. To marry the daughter of a strange god is a grosse transgression of this Law. And yet how many sticke not to wed to *Canaanites*, and so get not thornes in their sides, but in their consciences, and all because their hearts are first wedded to the world?

3. Commandement, *Thou shalt not take the name of the Lord thy God in vaine*. Alas, the couetous man thinks this a verie vaine Commandement. Now he vpon such a precisenesse. What! may not a man for his aduantage, to put off his commodity, helpe him selfe now and then with an oath? He thinketh this needlesse scrupulositie. Nay and yet behold a worse abomination then this. *Paul* calleth couetousnesse, coloured couetousnesse, or the cloake of couetousnesse, 1. *Thess.* 2. 5. Now though in the former Commandement it sticketh not for gaine to corrupt religion, yet here for aduantage it will paint with religion, and put on a religious cloake or habite. Thus did the *Pharises* prophane Gods holy name, while they deuoured widdowes houses vnder the colour of long prayer, *Matth.* 23. 14. There was couetousnesse coloured with religion. Certainly Gods holy name is not more abused by profane couetousnesse, when it must be made a broker to helpe off base commodities, then it is by seeming-religious couetousnesse, when men vse religion for a siluer hook, and professe it as the *Shechemites* receiued circumcision, *Gen.* 34. 23. *Shall not*

*their flockes, and their substance, and all their cattell be ours? So, shall not their custome and their countenance be ours? Onely let vs make a shew of their religion: for this is a maine principle in a couetous mans Catechisme, that gaine is godlinesse, 1. Tim. 6. 5. and therefore cares not to make a shew of godlinesse to bring in gaine: that so in a profane sence he may say with himselfe, godlinesse (pretended) is great gaine. But such with the Pharises shall receiue the greater damnation.*

4. Commandement, *Remember thou keepe holy the Sabbath day.* The couetous man is of *Pharaohs* religion. He thinkes religion maketh men idle. *The people are idle, therefore they crie, Let vs go sacrifice,* saith *Pharaoh*, *Exod. 5.* The couetous man thinketh the rest of the Sabbath to be but idlenesse. It is a day lost in a weeke, seuen weeke and an halfe in a yeare. Oh how it grudges the wretch to spare God so much time! Therefore they crie, *Amos 8. 5. When will the Sabbath be gone that we may sell corne?* Nay, he hath not the patience now to stay so long. He cries not now, *When will the Sabbath,* but when will the *Sermon* be done? Couetousnesse was modest in *Amos* his dayes, it would then stay marketting till the Sabbath were done. It is now growne more profligate and impudent, and dares improprie, as Gods *tenth* in the second, so Gods *seuenths* in the fourth commandment. What makes many keepe their Sabbaths in their saddles, and not so much as to keepe *Sabbatum* *isidorum* in the bare rest from labour, but their couetousnesse? What is the reason that many Lawyers chambers are in Sabbath afternoones better filled with Clients, then many countie Churches are with people,

people, but couetousnesse? This, this is that sinne that turneth Gods Sabbath into *Sabbatum Tyri*, the Sabbath of Tyrus, Nehe. 13. 16. that brought fish and all wares, and sold on the Sabbath. Ierusalem was troubled with fish-merchants on the Sabbath. And many townes and cities in this kingdome are troubled with flesh-merchants, wine-merchants, ale and beere-merchants, cup and rap-merchants; and what breedeth these trouble-townes but couetousnesse? *He that is greedie of gaine*, troubles not onely his owne house, but a whole towne, a whole citie. And was it better in this your honorable Citie till your worthy *Nehemiahs* opposed these Tyrian Sabbatharians, & set themselves religiously and zealously to the suppression of Mammons solemne seruice in the publike shambles, and priuate temples of *Bacchus*? Now honoured be their memories that first begun that good worke, and no lesse theirs that do and shall continue it. What greater honour can this renowned See, and famous Citie haue, then in their ioynt care and zeale to preserue Gods holy Sabbath from those foule profanations which couetousnesse and the loue of filthy lucre hath inuented? Those Iewes, Amos 8. cried, *When will the Sabbath be gone that we may sell?* There was some kinde of honestie yet in their couetousnesse: but there is a broode now that crie, *When will the Sabbath come, that we may sell ale, beere, and tipling commodities?* They long for the Sabbath, not that they might enioy God in the publike assemblies of his Saints, but that the sonnes of *Belial* may haue their assemblies, and guzzeling Rendezvous in their houses and cellars. Now compare the sinne of *Amos* his times with the

sinne of ours, and it is but light in comparison of ours. They broke the Sabbath but in thought and desire, in word at most; but our men grossly profane it by making it both *Sabbatum Tyri*, and *Sabbatum Bacehi* at once, a marketting and a iunketting, a selling and a swilling day both. And yet as light as their sinne was, see what an heauie threatning is denounced against them, Am. 8. 8. *Shall not the land tremble for this, and euery one mourne that dwels therein? And shall the land tremble for the lighter, and not much more for the heauier sinne? How great cause haue we to beg of God to giue all such whom it concerneth (whether gouerners of the Church, or common wealth) zeale and resolution to maintaine Gods honour in this point? that in stead of trembling and mourning there may be ioy and reioycing to all good hearts in the flourishing of Gods ordinances. Let me adde one thing that may adde encouragement to this worke. Nehemiah after the report of his care for the Sabbaths reformation, prayeth on this maner, verse 22. Remember me o God concerning this. Lay Nehemiahs Memento to Gods Memento, lay Gods commandement & Nehemiahs prayer together: Remember thou keepe holy the Sabbath, saith God; Nehemiah remembers it, and then prayeth, Remember me o God. They with comfort and confidence may pray to God to Remember them, who with courage and conscience Remember him and his Sabbaths. But if we forget his Sabbaths, then God hath sworne by the excellencie of Iacob, Surely he will neuer forget any of these workes, Amos 8. 7.*

5. Commandement, *Honour thy father and thy mother.* That which *Moses* speaketh of *Leui* in a good sence,

sence, Deut. 33. 9. *He said to his father and mother, I have not seene him*, may be said of him in an ill sence. He hath an euill, a blinde eye that will not see, and a deafe eare that will not heare, when parents necessities craue reliefe and succour. He thinketh it *no transgression to rob father and mother*, Pro. 28. 24. Nay, he thinketh it no transgression to sterue father and mother. It was the Pharises diuinitie, Matth. 15. 4. 5. 6. It was no matter how empty the parents bellies were, so their *Corban* were filled: as if so be the smell and smoke of the sacrifice were sufficient to sat them. This sinne was before noted to be a signe of a reprobate sence, Rom. 1. 29. and well it may, for verse 30. another signe is, *without naturall affection*. Euen this sinne stupifies the bowels of nature, and maketh men deny that debt which God, and euen corrupt nature doth call for. This is that sinne that made the heathen long since complaine of those vngracious births, that thought their liues too long from whom they had their liues. *Oh, saith good Abraham, that Ismael might lue in thy sight*. But many a couetous Ismael speaketh like a profane *Esau*, *Oh that the dayes of my fathers mourning were come; not that he would mourne, but onely as heires vse to do whose teares we know are growne prouerbiall*. Filius ante diem patrios inquit in annos. Ouid.

6. Commandement, *Thou shalt not kill*. But couetousnesse is a cut-throate, a bloud-sucking horseleeche. To that height often groweth the thirst after gold, that it maketh men thirst after bloud. One of the Prophets called Babel, *gold-thirstie Babel*. And all that know Babel, know her to haue bene no lesse *blood-thirstie* then *gold-thirsty*. Yea she is taxed for both, Hab. 2.

Heredis lachry-  
mæ.



8.9. This *Salomon* noteth, *Prou. 1. 11. 12. 13.* Come with vs, we will lay waite for blood, and lie priuily for the innocent without a cause, we will swallow them vp aline like a grane, euen whole as those that go downe into the pit, we shall finde all precious riches, and fill our houses with spoile. And verse 19. Such are the wayes of euery one that is greedy of gaine, he would take away the life of the owners thereof. Therefore, *Ezek. 22. 13.* Couetousnesse and blood are ioyned together. *Abab* will haue *Naboths* vineyard, or he will haue his blood. *Indus* was both couetous and a murderer, and therefore a murderer because couetous. He sold not his maister so much out of an hatred of him, as originally out of the loue of the thirtie peeces. Couetousnesse is a bloody sinne, and if the hands be not defiled with blood, it is the law and not conscience that keepeth them cleane.

7. Commandement, *Thou shalt not commit adulterie.* What licenceth the publike stewes at *Rome*, and those styes of curtezans, but the Popes *Corban*, and the huge renew of crownes they bring to the Popes purse? It is the inordinate desire after gaine that foundeth that bestiall abomination of brothelry. It is not so much the lust of the flesh, as the lust of the eyes, that causeth such to be giuen ouer to that brutishnesse. How many violate their matrimoniall faith and chasticitie, and the couenant of their God, allured more with the adulterers purse, then with his person? How many a chaste *Danaë* admitteth an adulterous *Iupiter* descending in a golden shewre? How many vnchaste persons force themselves to a single life meerly to auoyde the charges of married conditiō, and lie trying



frying in the flames of their owne scorching concupiscence, and so do offer vp themselves vnto *Moloch* in the fire of their burning lusts?

8. Commandement, *Thou shalt not steale*. But as the world hath stolen his heart from God, so sticks he not to steale from men. This Commandement makes him an arrant theefe. *Iudas* is called a theefe, *Ioh. 12. 6.* and why a theefe, but because he was couetous? Therefore our Sauour (*Mark. 7. 22.*) ioynes thefts and couetousnesse; and *Paul*, *1. Cor. 6. 10.* ioynes theeues and couetous persons together, as neare and neighbouring sinners. *False dealing*, it is a breach of this commandement, it is a fruite of this sin. *Ier. 6. 13.* *Everyone is giuen to couetousnesse: they all deale falsly.* *Oppression*, it is a breach of this commandement, it is a fruite of this sin. *Prou. 28. 16.* *A Prince destitute of vnderstanding is a great oppressor, but he that hates couetousnesse shall prolong his dayes.* See how oppression and the hatred of couetousnesse are opposed.

We haue here a whole crowd of abominations all forbidden in this law, as defrauding, ouerreaching, cosining one another in mutuall commerce, in buying and selling, extortion, inclosures, depopulations, fencible, impropriations, detention of the labourers wages, engrossers, corne-hoorders, those *Mercatores humanarum calamitatum*, together with that foule-fanged sinne of vsury, that indeed now bites no longer, but is turned *Euening wolfe*, that swalloweth the bones, and leaues not till the morrow. And whence, thinke ye, come these liters of snakes and vipers? Lo, this is the dunghill in which they breed: A couetous heart is the wombe that conceiues

them, the mother that giues breath and being to them all.

9. Commandement, *Thou shalt not beare false witness against thy neighbour.* But as in the former he scrupled not at false dealing, so neither in this stickes he at false accusing. Therefore Luk. 3. *John* ioynes these two together, *Accuse no man falsly, and be content with your wages.* Not to be content, is a fruite of couetousnesse; and he that is couetously inclined, will not sticke in hope of gaine, to straine so farre as a false accusation comes to. Flatterers they sin against this commandement, and couetousnesse teacheth men to flatter. Iude 16. *whose mouthes speake proud things, hauing mens persons in admiration for aduantage.* Couetousnesse makes men flatter in hope of gaine, as dogs fawne for crusts. Knights of the Post with their hackney consciences, what breeds those hellish monsters but this monster of couetousnesse? What makes many Lawyers make so little conscience of pleading for a naughtie, or against a good cause, manifest transgressions of this law, but because they see their Clients come to them, as Balaaks messengers to Balaam with the reward of diuination in their hands? The deceit of Balaams wages makes them they care not to what Balaak they do retaine.

10. Commandement, *Thou shalt not couet thy neighbours house, &c.* What may a man haue that he couets not? Were his hands as nimble as his thoughts, he must liue like another *Adam* in the world by himselfe, no man neare him, no man with him. He hath a chemicall heart of his owne. In his wishes he turneth all into gold. He wisheth the whole earth had bene

bene mines and Indies. He cannot looke vpon heauen, which yet one would thinke might put him by his earthly thoughts, but with a wish it were gold too. He is iust like the Cardinals of Pope *Benedict* the 12. who being thereunto moued, refused to make more Cardinals, vnlesse he could withall make another world; for this was scarce sufficient (said he) for his Cardinals in present being. He could find in his heart with *Alexander* to weepe heartily that there are nor, and that he enioyes not more worlds.

*Non aspiciet cœ-  
lum tanquam  
cœlum, sed om-  
nia putat esse  
pecunias. Chrys-  
ad 1. Cor. 13. 9.*

But especially if we take the *affirmative* of this commandement as some, to be Contentment with a mans condition, then is there no man a more direct transgressor then is the couetous, who out of a discontent with his owne estate as not sufficient, enlargeth his desires as hell, to couet his neighbours house, oxe, asse, seruant, substance, goods, lands, or whatsoeuer else is his.

Thus we see the first part of this *danger*, and haue found the couetous a transgressor of euery of Gods lawes. Go now, go silly soules, and fondly blesse your selues, and thinke your case good because you are free from the blacke crimes and foule finnes of the world, and that you haue no other sinne, you hope, but onely you are a little couetous. None other? Thou needest not, that art guiltie of it. This is a seminary of all finnes, this breakes all Gods lawes. There is no villanie, no impietie, no iniquitie to which this may not dispose thine heart and hand. It is easie to make a couetous man an Atheist, a Papist, a periurer, a profaner of Gods Sabboths, an iron-boweld wretch, a murtherer, an adulterer, a theefe, a false-

witnesse, or whatsoeuer else the diuell will.

2. The second danger followes, and that is in the punishment which it brings.

Heauie and wofull are those iudgements which Gods threatens against this sinne. *wo vnto them that ioyne house vnto house*, Isa. 5. 8. *wo vnto him that increaseth that which is not his*, Hab. 2. 6. *wo vnto him that couets an euill couetousnesse vnto his house*, Hab. 2. 9. See how God thunders out woes thicke and three-fold against this sinne. Indeede *the couetous blesseth himselfe*, Psal. 10. 3. but in the same Psalm and verse, *the Lord abhorres him*. Yea he so abhorres him, that he euen smites his hands at him, Ezek. 22. 13. *I haue smitten mine hands at thy dishonest gaine*. Yea he so abhorres him, that he not onely smites his hands at him, but smites at him with his hands, Il. 57. 17. *For his wicked couetousnesse I am angrie with him, and haue smitten him*. But see we a little in particular what those punishments are wherewith God smites him.

1. God often smites him in his body. That hunger, and hardship, and restlesnesse wherewith he wearies and weares out his poore carkasse, is but a whip of his owne making, but God also lashes and scourges him with his scorpions: Iob. 20. 20. *Surely he shall find no quietnesse in his belly*. What got *Gehezi* by his rich bootie? The plague of leprosie vpon his bodie, 2. Kin. 5. 27. What got *Achan* by his great prize? A great heape of stones vpon his bodie, Iosh. 7. 26. So *Barlaam* got a sword in his bowels, and *Judas* an halter about his necke, the gaine of many a corne-hoorder, and the iust end of many a wretched oppressor. And what got *Ananias* and *Sapphira* by their proiect, but

a miserable and sudden end? *He that hates couetousnesse shall prolong his dayes*, Prou. 28.16. but these had their dayes shortened for this sinne. Many a faire day might they haue liued, if they had kept themselves free from this foule sinne. Now let *Judas* while he swings in his halter, boast of his thirtie peeces. Now let *Balaam* boast of his wages. The reward of diuination was sweete in his eye, but let him tell vs how sweete is the Israelites sword in his bowels. Now *Gebezi* go blesse thy selfe with thy talent of siluer, and thy two changes of raiment, but yet tell vs whether is better the body or raiment? So iust it is, that he that will couet *Naamans* siluer, *Naamans* raiment, should be clothed, should be plagued with *Naamans* leprosie.

2. God smites him in his goods. And that which is his god, his heauen, his happinesse, God makes a curse, a crosse, a plague vnto him. God plagues him in his goods, either in denying him the vse, or in depriuing him of the possession of them.

1. In denying him the vse of them, Eccles. 6.2. *God giues him not power to eate thereof*. All the vse he hath of his riches, is but *to behold them with his eyes*, Eccles. 5.10. The plague of the Prince of Samaria is vpon him, who saw great plentie and abundance, but might not taste of it. All the good he hath of his riches, is but for his eye. His backe and his belly are oft in his greatest abundance pinched and pined; and that pleasure which his eye hath, is but a miserable pleasure too; for the eye is not satisfied with siluer, Eccles. 4.8. they are but *Homines ad metalla damnati*, no better then the miserable Indians, worne out in the

*Sec. B. 5. 10.*



se maior acqui-  
 sitio fit ei ma-  
 ior accessio  
 paupertatis. Na-  
 q'io plura acqui-  
 siuerit, eo plura  
 concupiscit.  
 Quia ergo plura  
 concupiscit, eo  
 magis si pau-  
 per. Qui enim  
 plura concupi-  
 sci, pauperior  
 est. Quam ergo  
 centum talenta  
 habens non est  
 valde mendicis-  
 mille enim cu-  
 pit. Quam autem  
 mille acceperit  
 et im magis fit  
 pauper. Non  
 amplius mille vi-  
 prius, sed decem  
 millium te dicit  
 egere, vide plura  
 Chrys. ad 1. Cor.  
 Rom. 14.  
 Κοινοὶ πρὸς ἀλλή-  
 λους τὰ λεία, καὶ  
 ἕκαστος τὸ ἴδιον  
 καθύπερθε ἀποδο-  
 σκεῖ τῷ ὅτι καὶ ὁ  
 ὁμοῦς. Chrysostad  
 1. Cor. Rom. 15.  
 Etiam si cellae  
 penariae impo-  
 tuentis clauem,  
 si ostium, si ve-  
 stem, si uirga-  
 cis omnia qui  
 avaritiam pesti-  
 mum larem  
 ibus includunt,  
 & qui potest  
 omnia expor-  
 tare. Id. ibid.

mines vnder Spanish tyranny. Their drinke increa-  
 ses their thirst, their riches their pouvertie, their abun-  
 dance their want. Iob. 20. 22. *In the fulnesse of his suf-  
 ficiencie he shall be in straits*, euen in straits of want in  
 the midst of his fulnesse. And herein is the couetous  
 the most miserable of sinners. For other sinners yet,  
 though they lose the pleasures of the life to come, yet  
 do they enioy some kinde of pleasure in this life: but  
 the couetous, as God will deprive him of the future, so  
 he depriveth himselfe of the present world, and so en-  
 ioyes neither.

2. But it may be, the foole thinkes this no misery;  
 God therefore depriveth him of the possession, and  
 strips him cleane of all his goods. God hath a *worme*  
 to smite their *gourds*, he hath *vermine* to consume  
 their *Alanna* gathered and hoorded vp against his  
 commandement. This sin leauens a mans whole sub-  
 stance with Gods curle, which shall make his bagges  
 like his desires, bottomlesse, and so shall all runne out.  
 Iob 20. 20. 21. *He shall not see of that which he desired,*  
*there shall none of his meate be left, therefore shall no man*  
*looke for his goods.* The couetous man hath many a  
 one that gapes after his goods, but God of en de-  
 ceives and disappoints them all; his goods are often  
 gone before himselfe. *He hath swallowed downe riches,*  
*he shall vomite them up againe, God shall cast them out*  
*of his belly,* Iob 20. 15. Greedy gourmandizing tren-  
 chermen, that swallow their meate downe whole, and  
 as neuer knowing when they haue enough, do still  
 lay in and lay on, do so oppresse their stomackes,  
 that nature is faine to seeke its owne ease by vom-  
 iting. When men will berich, and cannot waite Gods  
 leisurely

leisurely distribution, and neuer know when they haue enough, but with *Behemoth* thinke to draw vp all *Jordan* into their iawes; they do so oppresse themselves, that God giueth their estate a vomit, and causeth these greedy guts to regurgitate those morsels so rauenously deuoured. Excellent is that place, *Ier. 17. 11.* *He shall leaue his riches in the midst of his dayes.* It is an hell to him to leaue his riches in the end of his dayes, but God will bring him early to his hell, *He shall leaue them in the midst of his dayes.* But what shall become of him then in the end of his dayes? The words following tell vs, *And at his end he shall be a foole.* God will make him a poore man, and a foole both. He shall lose both his wealth and his wits; for whose wits would not cracke to lose his god? God is iust, and therefore maketh them a prey vnto others who haue preyed vpon others. See *Hab. 2. 6. 7. 8.* *Wo vnto him that increaseth that which is not his: how long? and to him that loadeth himselfe with thicke clay. Shall they not rise up suddenly that shall bite thee? and awake that shall vex thee? and thou shalt be their prey. Because thou hast spoiled many nations, all the remnant of the people shall spoile thee. God will spoile these spoilers, and he which hath bene *prædo minoris*, shall himselfe be *præda maioris*, as *Augustine* speaketh.*

In psal. 38.

3. God smiteth him in his *posterity* and *children*. He cares not to depriue himselfe of an inheritance in heaven, and all to leaue his children an inheritance on earth. What maketh him lay about him? what maketh him thus take on? He is desirous to raise his house, to make his children gentlemen, men of place and regard. But alas he deceiueth himselfe, and the

issue befooleth him. As the father was a rich begger; so the children proue poore gentlemen. Couetousnesse raiseth not, but ruines houses, Hab. 2.9.10. *we vnto him that couets an euill couetousnesse to his house.* For he that is *greedy of gaine* raiseth not, but *troubleth his house.* He coueteth an euill couetousnesse to his house, that is, by his couetousnesse he bringeth euill vpon his house. But what euill? verse 10. *Thou hast consulted shame to thine owne house;* not honor, nor greatness, but *shame*, euen the shame of beggery, and the shame of ruine, and a dishonorable downefall. Couetousnesse leaueth the children heires of a curle as well as of goods, for his goods are an *execrable thing*, accursed goods. The leprosie of *Maanan* claue not onely to *Gebezi*, but to him *and to his seed for euer*, 2. King. 3.27. What got *Gebezies* seed and posterity by their fathers couetousnesse? What other hereditaments they got I wot not, sure I am they got a filthy hereditary leprosie. For *Gebezies* couetousnesse is his seed plagued with leprosie. For many a couetous fathers *siene* is his posterity plagued with beggery. *He hath not power to eate* of his owne goods, Eccles. 6.2. I but the more he spares, the more his child heires. So would one thinke indeed, but yet it proues otherwise; for not his child, *but a stranger eateth thereof.* I but what becomes of his children then? Either taken away *with fish-hookes*, Amos 4.2. a fit plague for the fathers sinne; or else, Iob 20.10. *His children shall flatter the poore.* See what his gentlemen come to. To that miserable base beggery shall they come, that they shall be glad to flatter a meane man for an almes, and faune vpon a poore man for a crust. How ordinarily

is prodigality heire to couetousnesse? and the prodigall heire scattering that in a few dayes that the couetous father was gathering many yeares? how quickly is he brought to the trough? how soone brought to flatter and faune for huskes and hogs meate? Oh consider this you that colour this iniquity with the complexion of honest care for your children, I intreate you as *Iob* did his wife, *Iob* 19. 17. *euen for the childrens sake of your owne bodies* to take heed and beware of couetousnesse. As you feare the leprosie of Gods curse, and the canker of his vengeance vpon your children, so take heede of leauing them heires of such goods as couetousnesse hath scraped together. Leauethem heires of such goods as withall they may be heires of Gods blessing. Take heed of transmitting ouer to them such a cankered inheritance as may disinherite them of all. Were it not that couetousnesse maketh men without naturall affection, I should hope this argument might preuaile.

4. But yet the worst danger of all is yet behind. If God in his patience do forbear in these, yet in the fourth place without faile will God plague him in his soule. It is a soule plaguing sinne, not onely in regard of the inward tortures and cares wherewithall his soule is so distracted, that *the abundance of the rich will not suffer him to sleepe*, *Eccles. 5. 12.* Nor yet in regard of the continuall torment his insatiable desires put him to; whereby he is like a man sicke of the dogged appetite, euer in hunger and thirst without satisfaction; and his vexation little easier then the rich gluttons in hell, who was euer in a burning desire after that drop of water which should neuer be granted

Noli parere thesauris caducis, thesauris vanis. Noli sub imagine pietatis augere pecuniam. Filijs inquis meis seruo. Palliare se voluit, & dealbare ut quod si propter filios videantur equare homines quod propter auaritiam seruauit *August. de dec. chord. c. 12.* Filijs meis seruo. Hec est vox pietatis exentatio iniquitatis. Id. in Psal. 38. Habeo filios quibus laborem. Non est hoc filios amare sed potius necare. Nolo te talem patrem sentiant filij tui, nolo te prouideas id hominem.

him. Not onely in these, but in a farre worse respect is it a soule-plaguing sinne, in that it excludeth the soule from God and heauen. Hab. 2. 10. *Thou hast sinned against thine owne soule.* Wherein? In disinheriting it of heauen. Ephes. 5. 5. *The couetous man hath no inheritance in the kingdome of Christ, and of God.* He that is thus greedie of inheritance on earth, yet loseth all inheritance in heauen. 1. Cor. 6. 9. 10. *Know ye not that the vnrighteous shall not inherit the kingdome?* Be not deceiued; neither theeuēs, nor couetous shall inherit the kingdome of God. Indeed the couerous blesteth himselfe, Psal. 10. 3. and with no lesse then the hopes of heauen, but *he is deceiued.* For what is the hope of the hypocrite though he hath gained, when God takes away his soule? Iob 27. 8. How should this awaken men to take heed and beware? What though thou gaine the whole world by thy couetous courses, yet what shall it aduantage thee to gaine the whole world, and to lose thine owne soule? He that purchaseth the whole world with the price and losse of his soule, will find but a biting & a smarting bargaine of it. He must needs be a loser by the bargaine, for he loseth God, heauen, happinesse, his soule and himselfe. Among all thy gains thou art sure to haue hell into thy bargaine. What euer thou gaineest, Satan will be sure to gaine thy soule.

Now then, O thou couetous man, be pleased a little to looke ouer these Items, and summe vp thy gains. *Avarus semper in rationibus*: A couetous man is much in his counting house. Among other thine accounts be so good as to looke ouer this. *In primis* by thine oppression, fraudulent and false dealing, thou hast gotten so many pounds. *Item* by thine vsury and extortion

Vis esse heres  
terræ, sed non  
habere in cœlo  
hereditatem.  
Studium ponis  
ut alijs reho-  
quas heredita-  
tem, teipsum  
autem priues?  
*Chrysost. ad Eph.*  
*hom. 18.*



extortion so many hundreds. *Item* by thy bribery so many thousands. Well, what is the whole summe? The totall summe is, the curse of God vpon thy *body*, the curse of God vpon thy *goods*, the curse of God vpon thy *children*, the curse of Gods eternall vengeance vpon thy *soule*. Now in good sooth, and are not these goodly games? would they not set any mans teeth on watering? Yea but it may be these are but idle scar-crowes, the figments of Preachers idle braines. No, no: God hath sworne twice in one prophecy, Amos 4.2. Amos. 8.7. to make them good. God can no more be forsworne then he can cease to be God. If he do forbear the infliction of the temporall plagues, yet shall it be abundantly recompenced in the heauy weight of eternall torment.

And thus haue we seene the double danger of this sinne, which may both serue to verifie the Apostles saying, 1. Tim. 6. 10. That *the desire of money is the roote of all euill*, of all euill both of *sinne* and *punishment*; as also to terrifie our dead hearts, and make them awake to *take heed and beware of couetousnesse*.

The third thing followeth. The *remedies* and preseruatiues. What are we the better to know our disease and the danger thereof, vnlesse we know the remedies withall? The *remedies* therefore are these.

1. That which we finde, 1. Ioh. 5. 4. *This is the victory that ouercometh the world, euen our faith*. Faith ouercommeth not only the feare of the world in threatening, but the loue of the world in entising. The roote of this roote of all euill is commonly diffidence and distrust in Gods all-sufficient prouidence. This maketh

kerth men so greedily and eagerly provide for themselves, because distrustfully they imagine that they are left to the wide world; shittleffe and fatherlesse children. So much implieth our Saviours speech, verse 28. of this Chapter: *How much more will he cloath you, o ye of little faith.* Our great cares come from our little faith. Greater faith would lessen our cares. This remedie Paul teacheth *Timothie*, 1. Tim. 6. 11. *O man of God flie these things*, namely those foolish and noysome lusts which drowne men in destruction and perdition, rising from the loue of money. But how may we fly them? *Follow after righteousness, godlinesse, faith.* The soule in which this grace hath residence, shall finde it an heavenly amulet or plague-cake to defend it from the poyson of this time. For faith not onely *purifies the heart*, and so purgeth out this drosse, but it also *satisfieth the heart*. by making God its portion, whereby the infinite desire of the soule is filled, which nothing can satisfie but the fruition of the infinite God. He alone that filleth heaven and earth and all things therein, he alone can fill the boundlesse desires of the soule. Onely faith maketh him ours. And the soule hauing made God hers by faith, she ceaseth to seeke satisfaction from the temporall and finite creatures. Faith is a chymicall grace. As couetousnesse is an earthly Alchymist that turneth gold into God, so is faith a diuine Chymicke that turneth God into gold, silver, and whateuer the heart wanteth and desireth, Iob. 22. 23. 24. 25. *If thou returne to the Almighty, then shalt thou lay up gold as dust, and the gold of Ophir as the stones of the brookes, yea the Almighty shall be thy choyce gold*  
and

Estote omni-  
potens lectu-  
m aurum  
rum, & argen-  
tum, et sic  
est, sic lan.

and siluer, and strength vnto thee. Would we haue our fill of gold and siluer, so as we would haue our thirst quenched? let vs make God our portion by faith. He that by faith hath made God his gold, shall neuer through couetousnesse make gold his god. Temporall things can no more fill the heart, then spirituall things a chest. The world can no more fill the heart, then a circle can a square. God alone is he that can satisfie the soule, on whom the soule hauing layed hold, it then holds it selfe well apaid, and then, and neuer till then sings with *David*, Psal. 16. 5. 6. *The Lord is the portion of mine inheritance. The lines are fallen to me in pleasant places, yea I haue a goodly heritage.*

*Mundus circularis est, cor quadratum: circulus quadraturam implere non potest.*

2. Sobrietie and temperance, sober affections in the vse of these earthly things. For though couetousnes and prodigalitie be two extremes, yet oftentimes couetousnesse is but subordinate to prodigalitie; and mens prodigall and intemperate courses, makes them couetously scrape that together which may be seruiceable to their lusts. Many haue braue, or base minds rather, they must flaunt, and cut it out in apparell, furniture, houthold, attendance. Pride must haue this thing, and delicacie must haue that; pleasure calls for this, and lust for that. Which inordinacies of theirs being costlier then their owne estates can beare, then couetousnesse instructs them to lay the burden vpon others. These intemperate affections crying like horse leeches *Giue, giue*, they teach couetousnesse to cry *Take, take*; and so by iniustice, exaction and oppression, do seeke maintenance and exhibition for their pride and luxury out of other mens estates, and

other mens maintenance which is for their bare necessities, must be rauened vp to serue their inordinate and hellish voluptuousnesse. Hence comes it that the poore Tenant is racked to maintaine the Landlords dogs, hawkes, and coaches; the poore Tenants backe stripped, that their dead walls may be richly clothed; the poore Tenant can scarce go in good russet on high dayes, because the Landlord, like the rich glutton, must fare deliciously, and go in purple euery day. Moderation breeds contentation: contentation preserues from couetousnesse. He that is content with his owne, will neuer put forth his hand to wrong another.

3. Set bounds and a stint to thine estate, and learne to know when thou hast *enough*. Couetousnesse is a desire of more then *enough*. Therefore do men still desire more, because they thinke they haue not yet *enough*. He that would be relieved against couetousnesse, must first seeke to stint his desires; a man shall neuer stint his desires, till his estate be stinted. Mens estates are not so much increased by their desires, as their desires are made endlesse by their estates boundlesse. If *Esau* had bene as honest in other things as in this, he should neuer haue deserued the brand of a *profane person*. As profane as he was, I could wish this lesson were learned of him. As profane as he was, he was an honestier man in this, then thousands that now liue. Will ye heare how like an honest man he speaks? *Gen. 33. 9. I haue enough my brother, keepe that which thou hast to thy selfe.* Behold how farre he is beyond the honestie of the *Harpies* and cormorants of our times, that neuer knowing when they haue enough,  
are

are euer fixing their kites claws and their gryphons talants vpon their poore brother *Jacobs* goods. Foure things are specified, *Pro. 30. 15. 16.* that neuer say, *It is enough*: to which we may adde a fift, namely a couetous heart, that knoweth no stint of its owne desires and endeouours. The way to preuent this immoderation, is to see when we are well, when we haue enough. A point being determinable, why make not men conscience to determine it? God forbids the King, *Deut. 17. 16. 17.* *to multiply horses to himselfe; and greatly to multiply his siluer and gold;* and yet who hath greater vses of, and fairer pretences for these things then Princes haue? If a King may not multiply about that which is enough for a King, what prerogatiue haue inferiour subiects to haue estates boundlesse? We can say of others, They haue enough, if they can see. If we can see when others haue enough, why do we overlooke our owne estates? This is an *euill conserousnesse*, when men are euer lading themselues with thicke clay, and haue neither the hearts nor the grace to set downe an *Hucusque* to answer Gods *Quousque*, *Hab. 2. 6.* an *Hitherto* to Gods *How long*. For this very sinne were the Iewes threatned, *Isa. 2. 6. 7.* *Therefore thou hast forsaken thy people, &c. because their land is full of siluer and gold, neither is there any end of their treasures, any end of their chariots.* Enough, we say, is as good as a feast. And what should a man do feasting or feeding when his belly is full? The purse must know a measure as well as the belly. And then it will be as easie to fill mens eyes as their bellies. Not that men hauing enough, should giue vp their honest callings, and receiue in no more; but hauing enough,



theuld lay vp no more, but make the ouerfloate of their cup seruiceable to the maintenance of Gods worship, and the reliefe of his poore Saints. Take this course, and be couetous if thou canst. *Let your conuersation be without couetousnesse, Heb. 13.5.* What helpe may we haue hereunto? *And be content with things present.* Contentation preferueth from couetousnesse. Then, and neuer till then, will a mans heart be contented, when he hath enough, and knoweth he hath enough, and is resolu'd not to go further then enough.

4. Free thy selfe from a false opinion of riches.

The conceit which men haue of riches, is false. They think riches lieth in *Hauiug much.* They are deceived. God is called *Rich* in Scripture, not for *money*, but for *mercie*; not for *hauiug goods*, but for *doing good*, Rom. 10. 12. *He that is Lord ouer all, is rich vnto all that call vpon him.* Wherein is God rich? Not in being *Lord ouer all*, but in *doing good vnto all* that call vpon him. So that I would not forbid men to be couetous of riches, so they would be couetous of true and *durableriches*. Couet true riches, and spare not. Couet to be *Rich in God*, *Rich in faith*, *Rich in good workes*. The more couetous of these riches, the happier is thy soule. This was the fooles error next my text, that conceiued riches to be all in *Hauiug*, and not in *Doing good*. Therefore it is added in the closure of that parable, So is euery one that gathereth riches to himselfe, and is not rich in God. So, that is, as very a foole as was he.

5. Climbe vp mount *Nebo*, and from thence take a view of *Canaan*, and little list and loue shalt thou haue

Anim' hominis  
diues, non arca  
appellari solet,  
quammis illa sit  
plena, dum te  
inanem video,  
diuitem non  
putabo. Cicer.  
Parad. 6.

haue to the wildernesse of the world. Get a piercing eye, in meditation to see the inuisible God, the glorie and beautie of heauen; and therewithall shall we find our affections so inflamed, that they shall easily slacke and coole in regard of earthly things. Oh shame that we that professe the hope of an inheritance with the Saints in light, should lauish out so much of our precious time, of our precious life, and the strength of our affections, in the so eager pursuite of the trash of the earth. View well that heauenly Ierusalem on high, that *Citie which is of pure gold*, Apoc. 21. 18. whose *streete is also pure gold*, verse 21. and in comparison of that Citie, thou shalt say of all earthly felicities as *Hiram* said of the cities which *Salomon* gaue him, 1 King. 9. 13. *They pleased him not: and he said, what cities are these which thou hast giuen me, my brother? And he called them, viz. in indignation, the land of Cabul vnto this day*, that is, a dirtie, a mirie land. Heauen is our land of Canaan; fixe we our eye and heart thereon, and the earth *will not please vs*, it will be a very land of *Cabul*, a dirtie, drossie land in our eye. Oh fond thing for vs that hope for the milke and honey of *Canaan*, to long and lust after the stinking garlick and onions of *Egypt*. Oh fond thing for vs that hope for a crowne and kingdome, thus to abase our selues to lie raking in the kennels of the earth. Thus if men would but seriously meditate, and worke vp their thoughts and hearts to the loue of the treasures of heauen, it would soone breed in them an holy neglect, if not a contempt of this present world. This remedy our Sauiour teacheth, Matth. 6. 19, 20,

21. *Lay not vp treasures for your selues on earth, &c.*

*chm. 6. 27.*

Neque enim  
puto quod eo-  
perare de the-  
sauris suis, &  
quodam con-  
tinere diuitias  
suis sequi. Et  
figura ecclesiam  
precessit caput  
eius, sic Christ-  
anum prece-  
dat cor eius. Namus  
ergo hinc ex  
dica parte pos-  
sumus, sequitur  
totum nostrum  
quo precesserit  
aliquid nostrum.  
Aug. serm. de di-  
uersis. 44.

as if he had said, *Take heed and beware of couetousnesse,* and then followes, *But lay up treasures for your selues in heauen;* and then, *where our treasure is, there will our heart be.* Our Head is in heauen, what do our hearts on earth then? Let Head and heart be together. The same remedy *Paul* teacheth *Timothy* among many others, 1. Tim. 6. 11. 12. *O man of God flee these things,* namely the couetous desires of the world. But how shall that be done? *Lay hold of eternall life.* The faster hold we take of the world to come, the looser hold shall we haue of this world, and the lesse hold shall this world haue of vs. For this makes men hold so fast on, and in this life, because they haue so slacke an hold of the life to come. This made *Abraham* dwel in tents in the land of promise, not raising cities or making great buildings, because he looked for a *Citie* hauing a foundation whose bulder and maker was *God*, Heb. 11. 9. 10. And thus *Danid* seemeth to weane his heart from the loue of the earth, Psal. 17. 14. 15: hauing before spoken of the men of this world who haue their portion in this life, he subioynes, *I will behold thy face in righteousness, and when I awake I shall be satisfied with thine image.* As if he had said, I nei-  
er enuie nor desire their happinesse, my teeth water not at their delicacies, I long alone after that sweet sarietie which I shall haue in the societie of the glorious Trinitie at the day of my blessed resurrection. And so much for the remedies; and so much for the object of the caution.

3. Third point remaines. The *Persons* warned to beware. And he said vnto them. Vnto them? Vnto whom? See the first verse of the Chapter, *There was*

*an innumerable multitude of people, in so much that they trode one vpon another. And he said vnto them, euen to this whole and huge multitude, to them all, one and another, Take ye heed and beware.*

Couetousnesse is an Epidemicall disease, an vniuersall plague from which no sort is free. *He said to them, euen to them all. Ier. 6. 13. For from the least of them, euen to the greatest of them euery one is giuen to couetousnesse.* There is no sort or condition of persons free from this pestilence. Some finnes are particular to some callings, as to the Ministry, to the Magistracy alone; some peculiar to some conditions, as to the rich or to the poore alone: but this poyson infecteth all ages, callings, conditions, sexes, persons. Therefore now Christ speakes not as verse 1. *to his disciples*, but preaching against couetousnesse he speaketh to them all, *He said vnto them, Take heed and beware.* I conceiue our Sauours auditory to be much of the nature of this present assembly; and I conceiue this present assembly to be a mixt company of all sorts and conditions: and therefore as *Christ said to them*, so I say to you, euen to all, and euery of you, *Take heede and beware, of couetousnesse.* But because hearers commonly are like ouer bashfull guests, that either fast, or feed not so liberally as they should, for want of a caruer, giue me leaue therefore to take this office vpon me, and to lay vpon euery mans trencher what may best suite, though not with his tooth, yet with his necessitie.

1. And first, according to the rule of well ordered charity, to begin at home; and as our Sauour began his Sermon in this Chapter, *He began to say to his Disci*

ples first of all; and as the Prophet in taxing this sinne, Ier. 6. 13. to begin with the *Priest and the Prophet*; let me aduise you of the tribe of *Leui*, who are to teach others the contempt of the world, to take heed of the loue of the world your selues. Aboue all men take you heed, and beware you of couetousnesse. It is an irregularitie, and an offence against Saint Pauls and Saint Peters Canons. 1. Tim. 3. 3. *Not giuen to filthy lucre, not couetous*, and 1. Pet. 5. 2. *Not caring for the flocke for filthy lucre, but of a ready minde*. Ye are the light and the eyes of the world: If our light proue darknesse, how great will that darknesse be? This sinne will put out our eye, and eclipse our light. Zach. 11. 17. The foolish shepheards right eye is threatened to be darkened. This is one sinne that will bring that plague vpon vs. This is a besotting, blinding, and in-fatuating sinne. Isay 56. 11. *These greedy dogs can neuer haue enough, and these shepheards cannot vnderstand, for they all looke to their owne way, euery one for his aduantage, and for his owne purpose*. In the verse before he had complained that they were *dumbe dogs*, that they could not barke. What made them *dumbe dogs*? They were *greedy dogs*, that could neuer haue enough. Dogs that are euer feeding and gnawing their bones, haue neither list nor leisure to be barking, and keeping the house. What was the reason these shepheards could not vnderstand? They all looked after their owne way, and for their owne aduantage. *Ye cannot serue God and Mammen*. They are two contrary Cures so infinitely distant each from other, as no court of Faculties can giue a dispensation to serue both. We cannot be Gods Ministers, and Mam-



Mammons chaplaines. I will vse no other argument to vrge this caution vpon you, then that of *Paul* to *Timothee*, 1. Tim. 6. 11. *O thou man of God flie these things.* Which very phrased seemeth to haue a strong argument couched vnder it, in that he calleth him the *man of God*. Why saith he not as at other times, *o Timotheus*, but *o thou man of God*, but that his calling might be a monitour to him to make him wary and heedfull? We find mention, Psal. 17. 14. of the *men of this world*, and Luk. 12. 30. of the *people of this world*. Now this phrased, *Thou man of God*, me thinkes it standeth in opposition vnto those. As if he should haue said, Thou art not a *man of the world*, but a *man of God*, and seekest thou great things for thy selfe? Seeke them not, Ier. 45. 5. *O man of God flie these things, for after all these things seeke the people of the world.* Luk. 12. 30. It becometh not the *men of God* to be *men of the world*. Indeed, I confesse, the *men of the world* haue put an Egyptian trick vpon the *men of God*; haue taken away, I would but the straw alone, and yet still call for the full tale of bricke both in preaching and hospitalitie: and hauing by their sacriledge made the Ministerie bare and penurious, and forced many to such shifts for their liuelihood as carry an appearance of this sinne, then they crie vs downe to be inhospitall, illiberall, and couetous. But yet for all this I could wish that the *men of God*, by ioyning not house to house, but parish to parish, did not giue the *men of the world* too iust cause to clamour against them for their couetousnesse. Pluralities, multitudes of Cures, multiplicity of Benefices, Absence from our flockes for our owne ends and aduantages, Citie Lectures with the

neglect of countrey charges, all these haue a shrewd suspicious appearance of this euill, and maketh the men of the world speake broadly, and say that none are more couetous then clergie men. Wherefore o ye men of God sic these things, *Take heed and beware of couetousnesse.*

2. Ye honorable and reuerend Magistrates and Iudges, who are not onely men of God, but vpon whom God hath put his owne name, *I haue said ye are Gods.* Psal. 82. take ye heed also and beware of couetousnesse. So *Iethro* would haue *Moses* his Iudges to be qualified, *Exod. 18. 21. Men fearing God, dealing truly, hating couetousnesse.* These are well ioyned together, for it is not possible they should *deale truly* in the place of iustice, that do not *hate couetousnesse.* I neither do nor can accuse any of our reuerend Iudges as guilty of this sinne, or any such as commonly attend it when it setteth foote into the iudgement seate, such as are iniustice, bribery, corruption, raising fauorites vpon the ruines of honest causes and men, &c. But onely as one this day in Gods roome, I am bold to beseech and aduice your wisdomes to *take heed and beware thereof.* And that so much the rather, becausethis sinne will make you such as I dare not name. But the Prophet *Isay* dares, and doth, *Isay 1. 23. Thy Princes are companions of theeues.* Why so? Not for taking of purses on the high way, but for taking bribes in their chambers: *For euery one loueth gifts, and followeth after rewards; they iudge not the fatherlesse, neither doth the widowes cause come before them.* That is true of the iudgement seate, which *Augustine* speaketh of kingdomes, that *magna regna sine iustitia,*

*iustitia*, are but *magna latrocinia*. This sinne will turne Guild-hall into a Shooters hill, and westminster-hall into a Sarisbury plaine. Her rulers loue to say with shame, *Giue ye*, Hof. 4. 18. And what difference betweene *giue ye*, and *deliuer ye*? Indeed *giue ye* is not so dangerous by the law as *deliuer ye*; and *giue ye* goeth oft in chaines of gold, while *deliuer ye* lyeth in fetters of iron: but in the court of conscience, and before Gods tribunall, there is no difference betweene *theuery* and *bribery*. For the same commandement that forbiddeth theuery forbiddeth bribery, yea and forbiddeth it vnder the name of theuery. That word Hof. 4. 18. translated *rulers*, *Iunius* and the margent of our new Translation reade *shields*. Such indeed should men be that are in place of iustice; they should be *shields* to shelter and defend their poore brethren in their right and innocency. But if once these *shields* shall loue and desire to be gilt, these *shields* will be turned into spoiling swords. God shield you therefore ye reuerend Iudges from couetousnesse. *Walke in iustice, speake righteous things, refuse the gaine of oppression, shake your hands from taking of gifts*, shake them as Paul shooke off the viper, thinke them no lesse dangerous, let them do no more hurt then the viper did him, *stop your eares, and shut your eyes from seeing euill*. There be three sinnes in Scripture which are called *peccata ingentia*, huge or mighty sins. You shall find them all three together, Amos 5. 12. and the middlemost of them is, *They take a bribe*; And well is it placed betweene the other two, as that which indeed giueth life to both the other. For why do they afflict or oppresse the iust? *They take a bribe*. And what

May 33.

what mischief followeth vpon it? *They turne aside the poore in the gate* from their right. Take heede of this sinne as of a *mighty sinne*, yea as of a burning sinne that will consume all, for *fire shall consume the tabernacles of bribery*, Iob 15. 34. Let therefore neither gaines nor rewards be the *remora* to the ship of iustice, let it faile speedily; *Currať lex*, let iustice haue a quicke course. *Iethro* was not pleased to see causes hang from morning to euening, it would haue grudged him farre more to haue scene them hang from yeare to yeare: worst of all it would haue angered him to haue scene causes vsed as vnconscionable Chyrurgions vse sore legs, hold them long in hand, not for the difficulty of, but for the gaine by the cure. Oh that your wisdomes would thinke of some course no lesse for *speede* then integrity in iustice, that a good cause might not be tired and wearied out with long suite, and that a mans right recovered by *law* might not be as costly as what is bought by *purchase*.

3. It will not be an vnseasonable caueat to all inferior Lawyers, to aduise them also to beware and take heede of couetousnesse. I may speake to you as the Apostle speaketh to the *Corinthians* with a little change of his words. 1. Cor. 6. 7. 8. 9. 10. *Now there is utterly a fault amongst you*, euen amongst you Lawyers, not because ye go to law one with another, but because many of you out of a couetous desire of gaine, do encourage men that haue bad causes to go to law with others *why rather suffer ye not wrong? why rather sustaine ye not the losse of a little dishonest gaine? Nay ye your selues do wrong, and do harme, and that to your brethren*, whilst out of a squint respect to your owne gaine,

gaine, you sticke not to pleade such causes as you know to be weake and vniust. *Know ye not that the vnrightheous shall not inherite the kingdome of God? Be not deceived. Neither couetous nor extortioners shall inherite the kingdome of God.* The Apostle addes, *And such were some of you.* I would I might not speake in the present tense, and say, *And such are some of you.* I speake not this as if I came hither to maintaine a foolish faction betweene Colledges and Innes of Court; God forbid that we should stand vpon this holy ground with such filthy shooes; but I speake it out of a desire of the peace of your owne hearts: to the which I dare referre my selfe, and make them the iudges, whether ye be guiltie of this sinne, yea or no.

For while with *Absalom* ye say to *euery man*, his cause is good. 2. Sam. 15. 3. *See, thy matters* (saith he) *are good and righteous*; and this, saith the text, *he did to euery man*, and so stole away the hearts of the people; whilest, I say, with *Absalom* ye tell *euery man*, his cause is good; and so steale away, not the hearts, for them ye lose at last, but the goods of the people, are ye not couetous?

Whilest with *Tertullus* for your foes, you care not to pleade against *Paul*; against an honest mans honest cause, are ye not couetous?

Whilest with the men of *Abiezar*, Iudg. 6. ye will pleade for *Baal*, will for your gaines pleade in publicke Courts of Iustice for base debauched adulterous drunkards, presented and indicted for their notorious irregularities, and pleade for their honestie too; I will not say, Are ye your selues honest? but I dare say, Are ye not grossly couetous? Oh take heede

Clientes sibi  
omnes volunt  
esse multos.  
Bonae an male  
sint, id haud  
queritant.  
Res magis que-  
ritur quam ci-  
uitatem  
Fides, cuiusmo-  
di clueat.  
Plaut. in Menec.



of this couetousnesse; and aboue all fees and incomes in the world, tender your peace with God. In whose name and feare, I beseech you to make a conscience of pleading euery cause. When an ill cause cometh to you for counsell, say that of it plainly, which the buyer of his commoditie speaketh dissemblingly, Prou. 20. 14. *It is naught, it is naught.* It is not so great a sinne for a chapman to say of a good commoditie, *It is naught, it is naught,* as for a Lawyer to say of a naughtie cause, *It is good, it is good.* Make a conscience of pleading against a good cause. Let not couetousnesse make your wits, skill, learning and tongues, instrumentall to iniustice. Neither be *Tertullists* to pleade against *Paul*, nor *Abiezrites* to pleade for *Baal*. Will ye pleade for *Baal*? Let *Baal* and *Belial* pleade for themselues. How thinke ye to haue the Lord Iesus for your Aduocate, that dare be pleading aduocates for *Baal* and *Belial*? Therefore all Lawyers, *Take heed and beware of couetousnesse.*

4. I commend this caueat to all Church-patrons: Take ye heede also and beware of couetousnesse. What is the reason that our Church groanes vnder the heauie burden of so many insufficient Ministers? Nothing more then the *couetousnesse* of Church-patrons, who while they looke more at the gifts and gratuities in the hand, then gifts and graces of the heart, sticke not to bring into Gods Sanctuary those for *Leuites* to *deuide the word*, who in good truth, giue them their due, are not worthy the place of *Gibeonites*, to cleaue and *diuide wood* and draw water, vnfit for the meekest seruice of the Sanctuary. Me thinks *Iudas* his halter should make you afraid of *In-*

as his question, *Quid dabitis?* What will ye giue? God gaue him an halter. Take heed lest while you aske the same question, God do not giue you the same answer. For certainly this sinne makes you as very theeuers as euer was *Iudas*: and what can a theefe looke for, but the halter? You are euery whit as bad as *Iudas*. He sold the Head, you sell the members; he the shepheard, you the sheepe; and the same sinne that set him, sets you on worke too, the sinne of couetousnesse. As bad as *Iudas*? Nay in some respect ye are worse then he. Not that I am of that hereticall opinion of the old *Carnites*, of whom *Augustine* maketh mention, who held that *Iudas* betrayed Christ out of a good and an honest mind, as foreseeing that infinite good which his passion and death should bring to mankind. No, I know he was a murtherer and a theefe; and yet I say, that you are worse then he. He sold but the body, but you sell soules, and so make your selues guilty of the sinne of that execrable filth of Babylon, whose merchandize (*Apoc.* 18.13.) is not onely pearles, linnen, scarlet, &c. but also the soules of men. *Iudas* by his barter made but the potters field, you by yours make Christs field, Christs Church, an *Aeldama*, a field of blood, while for your wicked pecuniary respects, in stead of *barking dogs* to keepe, you put in rauening wolues and *sleepie greedy dogs* to kill Christs sheepe. Now as you feare to haue your hands besmeared with the gore of soules, and as you dread that heauie account which must be giuen for soule-bloud, so all Church-patrons take heed and beware of couetousnesse.

Lib. de Hæres.  
ad quodvult.

5. Me thinkes, in the next place, whilest this sinne

H

is

is thus complained of, I should heare Land lords, and men that liue in Offices, saying to me as the Publicans to *Iohn*, Luke 3. 12. *What shall we do?* If couetousnesse be thus foule a sinne, how then, and what then shall we do? To whom I giue the same answer that *Iohn* did to the Publicans and the souldiers both, *Exa. A no more then is appointed to you, and Do no man violence, be content with your wages.* Take heede and beware of couetousnesse, Take heede of exaction, Take heed of oppression, Take heed of racking your rents, Take heede of rentring your poore Tenants. Grinde not the faces of the poore; vnclathe not their loines to clothe your dead walls. Many Landlords are like *Darius*, Dan. 6. 16. he prayes God to helpe *Daniel*, but in the meane time sends him to the Lions den: so many oppressing Landlords, they crie, God helpe, but in the meane time play the Lions. God hath sworn by his Holinesse, that he will take away such oppressors with thornes, and their posteritie with fish-hookes, Amos 4. 2. God will serue them as *Gideon* serued the men of *Succoth*, Iudg. 8. 16. whom he did teare with the briers and thornes of the wilderness. It is but iustice that their flesh should be torne off with briers, who were thornes and briers to teare off the flesh of others. Ye finde a rich man immediately after my text, whom the Lord calleth *Foole*: *Foole this night shall thy soule be taken from thee.* Wherein lay this mans folly? In that he tooke care not to lay out for good vses, but to lay vp for voluptuous vses, that surplussage of estate which God had giuen him. Now marke what *Augustine* inferreth hereupon: If he be a foole which layes but vp his owne goods, *Vos inuenite ei*

Tantum ergo  
natum est vobis  
canon iustice  
rent que solen-  
bant, & quere-  
bat consilium  
miseria  
quomodo ero-  
garet quod plus  
natum erat, sed  
quomodo re-  
seruaret. Aug.  
serm. de diuersis 28.

*nomem*

*nomen qui tollit aliena*, finde you out a fit name for him that takes away another mans. What name then may we find out? *Salomon* fits them with a name, Eccles. 3.18. *Viderem hos esse illis bestias*; so *Iunius*; not fooles, but beasts. And what beasts may they be? *Kine of Bashan*, Amos 4.1. that is with the easiest. Therefore *Zephania* and *Nabum* make them *wolues*, *cuening wolues*, *Lions*, *Lions whelpes*, *rearing* and *ramping Lions*, Zeph. 3.3. Nah. 2.11.12. Beasts they are, beasts of prey, that liue *ex rapto*. Not onely *kinde of Bashan*, that by oppression trample vnder foot, but deuouring wolues, not onely *trampling* but *tearing* beasts. How fairely were this Iland blest, if it were as cleare rid of these as it is of others wolues? How happie were it if these Cannibals were amongst the sauage Indians? How well, if these men-eating beasts might be vsed as was *Nebuchadnezzar*, turned to grasse? Dan. 4.30. *He was driuen from men, and did eate grasse as the oxen.*

6. I may not here let passe such as are guiltie of sacriledge, impropiators of Church liuings, together with close and cunning defrauders of the Ministerie, *Take ye heed and beware of conetousnesse*. There is nothing so sacred and inuolable which this Harpy da- reth not seize vpon. The parrimony of the Church is exhausted, and they that haue enough otherwise will not let go their Church liuings. They whose forefa- thers fed and fatted the rich gluttons of Rome, thinke now the crums that fall vnder their tables too much for the poore *Lazarus* of the Gospell. They must needs haue this one feather in their peacockes tale. How should they maintaine that port and pompe in table, apparell, ielle and prodigall expences, if this bor-

*Voluit nunc compa- cere micas in alendo misero Lazaro, cum prius effu- derint in epu- lonem omnes opes suas. De- derunt enim e- pis copias arces & ciuitates, ac nimis splendi- de ac laure ha- buerunt eos. Nunc cum isti alendi sunt qui vere & fideliter doceant, vix mi- cas alioqui pe- nituras eis co- cedunt. Luther. in Gen. 21.*

rowed, what if I had said this stolne feather, were repayed the Church againe? Couetousnesse pluckt this feather, and couetousnesse holdeth this feather, and telleth couetous Impropriators, that it is fitter that Gods Ministers should want maintenance, then that their horse heeles should want litter. To all such persons may that be spoken innocently which the vnprofitable seruant to his maister spake wickedly: *Maister I knew that thou wert an hard man, and reapedst where thou sowedst not.* Is not this the case of Impropriators? Are they not hard men that reape where they sow not? If we sow spirituall things, what right, what reason hath Couetousnesse to thrust her sickle into our haruest, and to reape our temporall things? The world is wondrous busie about the disquisition of the tenure of Tithes, by what right they are due, and many are cunninger in this, then in the maine fundamentall articles of their religion; but neuerthelesse in the meane time there is a more necessarie *Quere* forgotten, to wit, by what right Impropriators detain Church maintenance. Let that case be caruassed in the Court of conscience, and if God shall there determine on their sides, we haue done; much good do it them. I know I do but beate the ayre, but yet Hrael must know his transgressions, and *Iacob* his iniquities, and couetous ones heare of their impropriations.

There is also another sort of sacriledge in the close purloyning and filching ministeriall dues, which couetousnesse hath taught false fingers to vse. The Pharises are taxed in the Gospell for couetousnesse, and yet it were happy the world had but the Pharises honesty.



*A Counterpoison against couetousnesse.*

nestie. Except your righteousness exceed the righteousness of the Scribes and Pharisees, ye shall not enter into the kingdom of God. Alas, how many thinke to go to heaven, that yet come farre short of a Pharisees righteousness? Luk. 18. 12. *I, saith the Pharisee, pay tithes of all that euer I possesse.* In which speech I should haue feared he had lied, had not our Sauour elsewhere acknowledged so much of their precisenesse in tithing euen vnto mint and cummin. The couetousnesse of the Pharisees was an honest couetousnesse, vnto the Church robbing and Church-pilling couetousnesse of our dayes.

7. It were endlesse to follow couetousnesse into euery thop and profession: therefore last of all, All, of all sorts, one and another, high and low, rich and poore, old and yong, take heed and beware of couetousnesse. Take heed of it in your mutuall dealings in buying and selling: abuse no mans simplicitie, abuse no mans credulitie, take not the aduantage of any mans necessitie, but remember the speech of an heathen, Gen. 23. 15. *The land is worth foure hundred shekels of siluer.* Take no more for a commoditie then it is worth. We vse to say in another case, *Caveat emptor*, let the buyer beware; but here I say, *caveat venditor*, let the seller beware and take heed of couetousnesse. Take heed of false ballances, of a weight, and a weight, Prou. 20. 10: of a weight for the hall, and a weight for the stall; of a weight to sell with, and a weight to seale with; of a weight to sell with, and a weight to buy with. *Let no man go beyond his brother*, 1. Thess. 4. 6. with swearing, protesting, and with termes of kindness, for God is the auenger of all these things. Euery

trade is called a *mystery*. It were to be wished that in euery *mystery*, there were not a *mystery of iniquitie* found out and practised by the iniquitie of couetousnesse. It were a shame to send Christians to schoole to learne honest dealing of Turkes, and yet they boast that we are a foume beneath them for honest and square dealing. I will rather send you to that rule of nature and equitie, the doctrine of the Law and the Prophets, Math. 7. 12. *whatsoeuer ye would that men should do vnto you, euen so do ye to them.* Buy as ye would sell, sell as ye would buy, and in all your dealings take heed and beware of couetousnesse. As you loue God, and would be loth to *breake his holy commandements*; and as you feare God, and would be loath to *suffer his heauie iudgements*, the curse of God vpon your *bodies*, the curse of God vpon your *goods*, the curse of God vpon the *fruite of your loines*, the curse of his euerlasting vengeance vpon your *soules*, so Take heed and beware of couetousnesse.

FINIS.

